roaming far afield in search of water and pasture. They work in the fields, milk the animals (with the exception, in some cases, of camels), gather the firewood, and fetch the water. They are not so careful to keep themselves veiled, finding it sufficient to draw their head cloths in front of their mouths. If she belongs to a nomadic tribe a woman will follow her husband in his search for grazing, carrying the household utensils, usually one large saucepan, on her head and the baby on her back. Only very occasionally do the women emigrate with their husbands, but we travelled with such a family on the start of their journey to Zanzibar to seek a fortune.

The remaining women are those of the poor townspeople, the female servants, slaves, or Subians. The last two are least particular about veiling. The others, no matter how poor, will always cover at least the lower part of their faces. Toil is the portion of all of them: they labour in the gardens, help the men and animals to draw water from the wells, and in many towns they are the principal water carriers, bearing their burden in skins slung across their backs. The servants and slave women in well-to-do houses lead an easier existence. They cook the food, do such cleaning as is ever done, and fetch and carry for the ladies of the household. Slaves may be taken as concubines, but find their husbands among their own class. They are much favoured, being brought up as members of the family, and, like many privileged retainers, usually become somewhat outspoken and domineering in their old age.

CHAPTER VII.

PRODUCTION AND RESOURCES OF THE HADHRAMAUT.

The natural resources of the Hadhramaut, such as they are, are principally agricultural. It is perhaps unnecessary to emphasize that only a very small proportion of the total area of the country, which may amount to 35,000 or 40,000 square miles, is suitable for the growing of crops. As a general rule only wadis can be so used and the bulk of the land surface consists of the barren rock of mountains and steppes.

Tobacco.

The principal crop of economic importance is the well-known Hamumi tobacco, and Gheil ba Wazir is the principal centre where it is grown. Practically speaking the production in that place is entirely Government-directed and all the land is State land.

The nurseries are situated about three miles from Gheil at Al Quf. Here there is an apparently inexhaustible, somewhat brackish, water supply at depths to about 30 feet from the surface. There are three deep pools which are tapped by subterranean channels for Gheil and Al Harth, the source of the Gheil water supply being called Humat al Farath, and that for Al Harth being called Humat al Harth. Along the line of channels from these pools there are

Honey Industry.

231 263 438 [134] The only other product of economic consequence is the celebrated Du'an honey. Honey from Jerdan has an even greater local renown but is not produced in such quantities. At places like Tarim it is not considered possible to grow honey owing to the depradations of the Blue-cheeked Bee eater (*Merops persicus persicus*), one of the most common, as well as most beautiful, birds in the Hadhramaut. We did not observe this bird at all in the Wadi Du'an, where it is shot on sight.

231 263 The hives are tunnel-like structures fitted into the walls of the houses, and consist of circular sections about a foot in diameter. In the outside wall is a small hole through which the bees enter and leave the hives. Du'an enjoys two honey crops in a year; that of June, July and August being regarded as the best, for in it the bees collect the honey from the blossoms of the *'eib* trees. The honey obtained during the second crop, from November to March, is gathered from a small bush called *Qarmala*, and while it is highly esteemed it is considered very heating and may not be eaten [843] by pregnant women. If there is much rain during April and May, the bees make a black honey called *helb*, and they are said to grow much stronger, for they consume this honey themselves. The swarming of the bees was thus described by a bee-keeper: A second queen bee, whom they call *ab* or father, sometimes leaves the hive and goes a short distance away followed by some of the others. The bee-owner takes a mat and rolls it up in the shape of a hive, closing one end, and sprinkling inside a perfume of the perfumes used by the ladies. Approaching the swarm, he gently takes the queen in his fingers out of it and puts her into a small cage made for the purpose. The cage is then put inside the rolled mat. An assistant beats a tin or copper tray and the bees leave the place where they have swarmed and come to the queen. The swarm is now carried to a hive, the queen bee and her cage put into the hive, and in go the bees after her.

The bees collect the crop in 12 to 20 days, and when the owner sees the hive is full he fits on more sections until they have finished. Thirty to 40 pounds of honey are collected from a single hive at each crop. The honey is gathered by smoking the bees out from behind. When they have left, the exit hole is stopped up and the honey is taken, one section being left for the bees. In times of drought, honey is put into the hives for the bees to eat. The honey 251 is packed in comb and as liquid. In the former case two sizes of round tins are used, containing 4 lb. and 7 lb. respectively. An inside cover is soldered to the tins in Mukalla. Liquid honey is packed in cases of two kerosene tins. The value of the honey 435 in Mukalla is one rupee a pound. The total production is 90,000 to 100,000 pounds.

000 In view of the great renown which Du'an honey enjoys in South Arabia and the East Indies, and in view of the fact that it is much appreciated by Europeans, I had hoped that there might be

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137 *Rakh* (*Salvadora persica* L.) is a very popular fodder with camels
314 and is found in abundance in the Wadi Maseila; it is also fairly
246 common round Du'an but practically non-existent to the north of Shibam. Goats do not eat it. It also provides the Beduins with their favourite toothsticks.

Khuweira, a small plant (*Cassia obovata* Coll.), is very popular with both camels and goats. There are of course many other plants on which they graze.

Manufacturing Industries.

496 Minor Industries include the extraction of simsim oil with camel
262 mills. In Mukalla there is a large oil factory with 31 compart-
249 ments in each of which a camel turns the usual primitive wooden machinery for expressing the oil from sesame seed. The oil extracted by this primitive process is much more popular for food that that extracted by modern machinery. It is considered much
[231] sweeter. The residue forms a cake which is fed to camels.

339 There are kilns for lime-burning immediately to the east of
438 Mukalla and in many other places. In particular most excellent lime is made in Seiyun and Tarim. This is applied as a plaster to
353 the interiors of the houses and polished with smooth flints till it resembles marble.

28 Hides from the interior are tanned in Mukalla but none is exported. At Gheil ba Wazir I saw a leather-worker using Mukalla-tanned skins. Skins are also tanned in Shibam. The dyeing of cloth, weaving, and mat-making are other minor industries. Shihr in particular is well known for its beautiful
323 weaving. There are potteries in many places, and I saw the process
326 in Gheil ba Wazir. There are also good workers in silver at Gheil ba Wazir, Shihr and Mukalla.

Fisheries.

228 The manufacture of fish fodder and manure and the preparation
251 of dried fish is a large industry of the coastal area. From an
262 export point of view, fish products come third in *importance*. They
231 are :—

438 *Sifa* (fish oil). Not much of this is made in either Mukalla or Shihr. The bulk is imported from the Mahri coast.

Wazīf (dried *'aid* and other small fish). A great quantity of this is prepared in Mukalla and still more in Shihr. The sea is alive with these small fish, the catching and preparing of which gives work to many hundreds of fishermen. In both Mukalla and Shihr there are godowns for these fish which are stored before being taken to the interior for manure, camel fodder, or human consumption. The very small *'aid* fish are used for manure only, but the larger ones are eaten uncooked

1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2
Aden MM 1

EXPORTS OF MERCHANDISE.

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		Quantity.	Rate.	Value.
Fish products: (dried shark).	*Lakhm*	Little only	Rs. 1/6 a *frasila*	(1353 *prices*)
Safif (dried *Tarnak* and *Tamad* fish), cases of 2 cwt.		2,000 to 3,000	$15 a case	$30,000 to $45,000
Rish (shark fins) *frasilas* of 30 lb.		1,500	$4 a *frasila*	$6,000
Tobacco (Hamumi)	*Bahars*	*5,000 to 6,000	Rs. 25–80 according to quality.	Rs. 500,000
Honey, lb.	...	60,000		Rs. 100,000

* Not all exported, but the bulk.

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The great bulk of the Hadhramaut trade is sea-borne. Shibam is the principal centre for land-borne trade into the Hadhramaut. The goods that come into that town from the interior are, ghee, jowari, wheat, barley, coffee berries, honey, oil, oilcakes, raisins, almonds, cotton, blankets, spinning cloth and animals. Most of these are domestic products and products of other parts of the Aden Protectorate, but coffee berries come from Yafa' and San'ā, and raisins and almonds particularly from San'ā. There is not a great deal of traffic from San'ā, but if the Shibam crops are not good the traffic increases. A moderate number of firearms and ammunition enter the Hadhramaut from the Yemen and Nejran through Shibam.

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As the bulk of the trade of the Hadhramaut is with Aden, the following tables provided by the Trade Registration Office are of interest. Unfortunately the figures for the Hadhramaut ports and districts are not separated from other places under the heading Arabian Gulf Ports. These "ports" are, Hadhramaut: Mukalla, Shihr, Du'an, Dis, Gheil Ba Wazir, Qus'eir, Burum, Hami, Meifa and Hajr; and other ports: Shuqra, Habban, Seihūt, Dhofar, 'Irqa, Maqatein, Bir 'Ali, Ahwar, Balihaf, Qishn, Soqotra Island, Ras Seilan and Murbat.

1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2

CHAPTER XV.

THE PROVINCES OF THE QU'AITI STATE.

I.—SHIHR PROVINCE.

635 The Shihr *liwa* is the first province of the Qu'aiti dominions. I
361 was informed that its boundaries were, east to west, " from the
131 extreme borders of the mountains of Damakh Hisāī up to the port of Shiheir ", and south to north, " from the sea to the mountains which separate the plateau from the lowlands ". The most easterly settlement of the province is Reidat al Qu'aiti, and the other coastal towns and villages of importance are Qus'eir (with Qurein), Baghashwa, Hami, and Al Qarn which is the port of Dis, a walled town a couple of miles inland with a population of about 5,000.

361 Shihr was once the most important town on the Hadhramaut
162 coast, but it has been gradually decaying. Many of its houses have disappeared and its 45 mosques now serve a diminishing population. This is estimated at from 6,000 to 10,000, but I have no doubt the latter figure is excessive. Shihr, however, is still an important port: it is the principal port for Kathīri territory and the main distributing centre for the eastern part of the Hadhramaut. A landing-ground has been constructed, but is not in serviceable condition.

438 The principal industries are the drying and curing of fish and the dyeing and weaving of cloth. The water-supply, as has been mentioned, comes from Tubala where there are also hot sulphur springs and gardens. There are other gardens at Dufeigha and at Habis where the *Wazir* has a house.

635 At the time of my visit the Governor of Shihr was Sheikh Salih
438 bin 'Ali al Qu'aiti. The tribes living in the *liwa*, or dependent on
361 the town as their market, are: Ath Tha'yani, Manahil, Hamumi, Al Qarzi, Ash Sha'āmila, Bahasan, Al 'Asārina, Al Meseilīyin, Al 'Awābitha, Al Ma'āra and Al Jōhi. Of these, the Qarzi and the Bahasan are sometimes considered as clans of the Hamumi Zei. Although the 'Awābitha have considerable connections with Shihr and Mukalla they own no land in the province and live beyond its boundaries. Shihr is also an important market for the Mahras, to whom, centuries ago, as Masudi recalls, it belonged. Apart from those towns of the interior such as Seiyun and Tarim which obtain many of their supplies from Shihr, and have trading connections with it, the 'Awāmir, Al Jābir, and Al Jābir of Āl Sāh (which are all Kathīri tribes) depend on it for their food supply.

000 The Manahil and the Kathīri tribes will be described elsewhere, and the Mahra, of course, are not a Hadhramaut tribe, but the

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

CHAPTER XVI.

THE PROVINCES OF THE QU'AITI STATE (continued).

2. MUKALLA PROVINCE.

Although the town of Mukalla is the Qu'aiti capital the province is considered as ranking after Shihr. It is defined as extending from east to west " from the port of Shiheir to Meifa ", and south to north " from the sea to the low hills as far as the source of the river Hajr, but excluding the Hajr valley itself ". Apart from Mukalla, the principal towns and villages on the coast are Shiheir with an estimated population of 1,500, Fuwa and Burum. The only inland town of any importance is Gheil Bā Wazīr, but there are a number of large villages such as Harshiat, Tila, Lusb and Lubeib. The population of Gheil Bā Wazīr, where the Sultan has a house, is estimated at from 6,000 to 7,000. It is a walled town, and the seat of an important tobacco industry.

Estimates of the population of the town of Mukalla vary from 10,000 to 30,000; the actual figure is probably 15,000 to 16,000. It is a compact, closely populated place, with 13 mosques, and it appears to be growing as building operations are continually in progress. It has several minor industries, of which the principal is fish-drying. West of the town, fish manure and fish fodder are prepared, and outside to the east fish is cured for human consumption. Other small industries are the crushing of simsim for oil and cake, lime-burning—the best quality lime used in Aden comes from Mukalla—and tanning. Apart from the fact of its being the seat of Government, Mukalla owes its importance to its being the principal port of entry for the Hadhramaut and the principal market for the interior. The landing-ground for Mukalla is at Fuwa and the province is well served with motor-tracks. The water-supply comes from Baqrein, where there are good gardens, and other garden suburbs are Dis al Mukalla, An Naq'a where the Sultan has a house, Manāwara, Lermi, Kherba and Khaba.

The Governor of the Mukalla province at the time of my visit was the *Wazir* of the state, Jemadar, or Sultan, Salim bin Ahmed bin 'Abdulla al Qu'aiti. The following tribes live in or are dependent on the Mukalla province: Seibani, Hālka, Beni Hasan, 'Akābira, Muhammadīyin, Sumūh, Hāmdi, Buheish and the Āl Heik. As will be seen in Chapter XVII, the Hālka and the Sumūh, sometimes considered as separate tribes, are included with the Seibani. The Bin Daghār and the Nūwah of the Wadi Hajr (see Chapter XVIII) have working and trading connections with Mukalla, as have the tribes of the Wadi 'Amd, the Ma'di, the Ja'da, Āl Muhammad bin Ahmed and Āl Salima; the last two, though sometimes considered to be separate tribes, are included with the Ja'da (Chapter XX). The tribesmen of the Wadi Reidat ad Deiyin and other tribes to the west of Du'an, Beina and Wadi 'Amd, also trade with Mukalla. Shibam and the tribes in and around it

I:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2

Āl Heik.

619 A small nomad tribe, allied to the Seibani, and living near the
631 sea-coast close to Shiheir. With the 'Akābira and the Beni Hasan
101 they were neighbours of the Kasadi on the east. Their chief occupation is hiring camels for the transport of goods from Shihr, Shiheir, and Mukalla to the interior. They have an 'Amūdi *mansab* and are said to be in the pay of the Qu'aitis.

CHAPTER XVII.

THE PROVINCES OF THE QU'AITI STATE (continued).

3. DU'AN PROVINCE.

635 The Du'an province is defined as containing the towns and villages in the Wadis Du'an and Leisar as far as and including Hajarein. The Governors of the province are also responsible for the safety of the caravan route to Mukalla from the Wadi Himem upwards. The capital of the province is 'Aura in the Wadi Du'an, and the upper part known as Masna'at al 'Aura is entirely occupied by the Governors' castle. For practical purposes 'Aura, Rashid and Khoreiba are one. The co-Governors of the province are Sheikh Muhammad bin 'Umar bin Ahmed Bā Surra and Sheikh Ahmed bin 'Umar bin Ahmed Bā Surra.

361 Du'an is a fairly important caravan centre but lies off the direct
433 route to Shibam. It is heavily cultivated in the upper part of the Wadi, but its production does not suffice for the needs of the
438 inhabitants. It is the seat of an important honey industry. The landing-ground for Du'an is at Qā' Bā Nūā, which is about an hour's march from the top of the wadi wall; the descent takes an hour and a-half.

651 The total revenue and dues of Wadi Du'an were returned to me
465 as being $5,800, and those of Wadi Leisar, derived from dues at fairs and upon palm trees, at $9,200. The total expenditure in salaries of the sheikhs, tribesmen and soldiers, together with customary gifts, is returned at $21,000. The total number of sheikhs, tribesmen and soldiers receiving salaries is said to be 280.

635 The Qu'aiti Government gave me the figure of 50,000 as being
162 an estimate of the population of Du'an province, but the figures
361 appearing in the following statement regarding the towns and
631 villages in the province were given by the Governors. These towns
162 and villages are under the authority of the Governors of Du'an, and

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

tribe who are now very weak, though the wadi is still called after them Wadi Hajr Bin Daghār. To-day the wadi belongs to the Qu'aiti and it is said that in time it will be known as Wadi Hajr Qu'aiti.

The capital of the province is now Kanina, said to have about 300 to 400 houses and an estimated population of 1,500. Other important villages are Yuwan, the old capital, As Sadaka, Husn Bā Suleiman, Husn Ba'ba', Al 'Asala, Al Qima, Al Hussein, Husun Bā Raghab, Jōl Bā Hāwa, Leswa and Muhrin. The Governor is Sa'id Marzuk Salah. Hajr is an agricultural province and it is estimated that the number of tribesmen is 5,000. As I did not visit the Hajr province during my tour, the information given is even more at second hand than in other cases.

The tribes living in the province or dependent on it are the Bin Daghār, Nūwah, Āl Deiyeb, Āl Bā Bekr and Āl Zaghīb, Āl Bā Hanaf Āl al 'Ajaz al Mushafir, Āl Khāshia al Murqashi. The following is a description of these tribes together with others connected with Hajr.

NŪWAH.

Clan.	*Section.*	*Sub-section.*	*Places.*	*Nos.*
Nūwah Hajr ...	Āl Bā Rashid	—	Al Qeima, Libna	400
	Āl Bā Sheiba	—	Libna	150
	Āl Bā Shuqūr	—	—	80
	'Ayāl Sa'd	—	—	—
	Āl Bā Hajām	—	—	40
	Āl Bā Sa'd	—	—	—
	Āl Bā Faqqās	—	Qazein, Yuwan	200
	Āl Bā Dubīān	Āl Bā Sabera	Jōl Bā Hāwa, Al Qāsima, Yuwan, Muhammada, Kanina.	400
	Āl Bā Mas'ud	—	—	—
	Āl Bā Dabeis		Yuwan	100
	As Sumahi		do.	—
	Āl Bā Sara		do.	—
	Āl Bā Qarwān	—	Muhammada	250
	Āl Bā Rajāsh	—	Kanina, Sherīj Bā Jamum, Husun Āl Bā Rajāsh.	400
	Bā Museita		—	100
Nūwah Du'an	Āl Bā Hakīm	—	Al Qarn	100
	Āl Bā Sam	—	—	120
	Āl Bā Khamīs	—	—	100
	Āl Bā Ma'as	—	—	150
	Bu Sa'd	—	—	—
	Bā Safr	—	—	50
	Āl Bā Shihab	—	—	—
Nūwah Lajrāt Du'an.	Āl Bā Batīn	—	—	70
	Āl Bā Sūeid	—	—	50
	Āl 'Afif	—	—	—
	Āl Bā Meis	—	—	—
				2,760

635 Government; 'Arūdh al Makhāshin belonging to the Makhāshin
162 section of the Nahd, with a population of 300, all subjects of the
631 Qu'aiti Government; An Naq'a belonging to the Bā Wazīr towns-
617 men with a population of 500; Al 'Ajlānia, belonging to the Āl Kathīr with 17 armed men; Al Man'at, belonging to the Nahd with 35 armed men; and Al Marāti', a village between Al Man'at and Henin, with 200 armed tribesmen of Kinda, and 50 of the Nahd.

At Al 'Ajlanīa between Henin and Al Qatn are the houses of the Bā 'Umar Sheikhs with 15 armed men; the town of Mad-har bin Nahīd in the Wadi Manūb with 500 armed men of the Nahd and Āl Shabīb (a section of the Nahd), and Dīār al Maqārīm with 30 armed Nahd tribesmen.

Between Al Qatn and Shibam are: 'Ardh Masrūr belonging to the Āl ash Sheikh 'Ali Āl 'Ali bin Ahmed (Yafa'is) with 60 armed men; Huweila belonging to the Āl ash Sheikh 'Ali Āl Salim bin 'Ali (Yafa'is) with 40 armed men; Khashāmir belonging to the Bin 'Ali Jābir (of the Mausata clan of Hadhrami Yafa'is) with 80 armed men; Al 'Iqad, situated at the end of Al Qatn and the beginning of Wadi Beni Rashīd, belonging to the Āl Qu'ata (of the Mausata clan of Hadhrami Yafa'is) with 75 armed men; Ikāba and Al Husn belonging to the Hamdhān (of the Nahd) with 30 armed men; Husūn at Al Qatn belonging to the Āl az Zu' (of the Nahd) with 40 armed men; Husūn belonging to the Bal'alā (Hadhrami Yafa'is) with 30 armed men; and Husūn belonging to the Āl Jābri (Hadhrami Yafa'is) with 25 armed men.

438 Shibam is the most important advanced market of the Hadhra-
361 maut, and has a large inward traffic from Mukalla It is also a buying market for the products of the country north and west, and the products of these parts are consumed in the town. Caravans come from San'ā in about 15 days. The tribesmen bringing these caravans are Āl 'Aqīl, Āl Rabi', Āl Khalifa, and 'Abīda. The principal inland traffic, however, is from Merkha, Hadhina, Joba, Beihan, and Harib. These caravans, mainly carrying maize, wheat, barley, ghee, oil, oilcakes, cotton, honey, blankets, and spinning cloth, are brought by 'Aulaqis, Hamām, Āl Ruba'ia, Āl 'Aqīl, Āl Maradi'a, Āl Khalifa, Dohum, Karab, Nahd and Āl Bureik tribesmen.

361 There is no regular communication with Nejd although occasional visitors come skirting the desert. Members of the Rashidi tribe also come to Shibam now and then. There is a landing ground at Shibam, and apart from its being a large caravan station it is in touch with towns between Hajarein and Qasm by car. It has no great industries, but makes mats and dyes cloths and skins.

635 The Governor of the Shibam province is Ferai Sa'id, a slave
567 who has held high positions and who has previously served at Shibam. He has also been Governor of 'Einat. He was appointed in October 1934, in succession to Sultan 'Ali bin Salah al Qu'aiti.

given three different accounts of their truces with other tribes. My first informant told me that those in force were with the 'Awāmir for two years, of which three months had passed (this was on 3rd November 1934), with the Murra for six years, five months passed; the Rawashid four years, one year passed; Manāhil two years, five months passed; and Hamumi two years, seven months passed. The Mahra had declined to make a truce with them.

My second informant told me on 15th November 1934, that between the Hamumi and the Sei'ar six months' truce remained, between the Manāhil and the Sei'ar one year, and between the Mahra and the Sei'ar six months. The 'Awābitha living in Wadi 'Adam and Wadi al 'Ain were not on terms with the Sei'ar.

The third and probably better account is that given me by Tanaf bin Seheil bin Rumeidan's son and son-in-law on 1st December 1934. With the 'Awāmir, they said, there was a year's truce of which four months were left, with the Kathīri a year, and one month left, with the Hamumi a year, and two months left, with the Murra, Rawashid, Manāhil, and Yām there were truces for a year of which eleven months were left.

It is stated that the Sei'ars would join the Kathīri if there was trouble with the Qu'aiti, though the latter has a "B" agreement with them.

The wealth of the tribe consists of camels and sheep. Their camels are said to be superior in quality to those of the tribes in the south but inferior to those of the Mahras, and their number is estimated to be be about 7,000 or 8,000. Bertram Thomas says: "The tribes strongest in camels are the Murra, Manasir and Manahil, also to some extent, the Se'ar. The Rashid have, of late years, decayed from the depredations of the Se'ar." They have little cultivation though they grow jowari after rain. They go to Shibam to sell *saf* leaves for making mats, *'elb* trunks, and charcoal.

Bertram Thomas records the following description of them: "The Se'ar, according to the Rashidis—perhaps a tainted source in view of their relationship—neither pray nor fast. And they mock a Rashidi visitor (in times of peace) who does so, though they swear by Allah and claim to believe in Him. 'They say, God is the Knower! that their ancestors saved the Prophet from the hands of the infidels who were intent on slaying him, and the Prophet granted to him and his heirs exemption from prayer observances. They say so! May God forgive them!'" We learned from the Sei'ars that they will give their girls to prospective husbands on approval. If, after about two months' trial, a bridegroom is satisfied, he will marry the girl; otherwise she is returned to her parents.

The Seiyids 'Ali bin Zein, Hasan bin Salim al 'Attas, and Ahmed bin Hussein Hadun al 'Attas have influence over the Sei'ars.

[See pg 92 CATigory 116 Analyst]

1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2

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TRIBES CONNECTED WITH THE 'AWALIQ.

Tribe.	Clan.	Places.
Āl Bureik	Āl Bin Bureik Āl Nabāhim	Shabwa.
Āl Karab	—	The neighbourhood of Rakban and further to the west.
Āl Hammām ...	—	The desert of Nisab.

These tribes, which are not really Hadhramaut tribes but are included on account of their dependence on Shibam for a market, are practically independent though very nominally the Āl Bureik and the Āl Karab are under the Upper 'Aulaqi Sheikh, and the Āl Hammām are more or less under the authority of the Upper 'Aulaqi Sultan.

The Āl Bureik are Sheikhs, and at one time the Āl Bin Bureik were masters of Shihr but now the whole of the small tribe are settled in Shabwa.

[631] The Qu'aiti has " B " agreements with the 'Awaliq generally.

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THE HADHRAMI YAFA'IS AND THEIR SECTIONS.

Clan.	Section.	Places.	Nos.
Āl Dhubi ...	Āl al Bakrī	Zarqāna and Bā Bakr	25
	Bin Dāūd and Al 'Afif	Husūn	25
	Āl al Hadhārim	As Sāha	20
Āl Mausata	Āl Qu'ata	Al 'Iqad	75
	Āl 'Ali al Hāj	As Sāha	50
	Āl al Hadādin	Hadha and Al Ghalīn	20
	Āl al Jahāwira	..s Sāha	20
	Āl ash Sheikh 'Ali Āl 'Ab bin Ahmed.	'Ardh Masrūr	60
	Āl ash Sheikh 'Alj Āl Salim bin 'Ali.	Huweila	40
	Bin 'Ali Jābir.	Khashāmir	80
Beni 'Ardh		Al Fardh	100
Āl Rashid ...	—	Hautat Jābir	15
Āl an Nuqabā	—	Bukria	15
Āl al Madāshina ...	—	Āl 'Anīn	20
Āl Beni Naqīb ...	—	Al 'Uqda	20
Āl Ahmed ...	—	Daqiqa	85
Āl Asa'd ...	—	Al Kharība	30
Āl Jabri ...	—	Husun	25
Āl Bal'ala ...	—	Jidfera	50
			775

[712] [701] Haura, Al Qatn and Shibam have garrisons of Yafa'is. At the first of these places I saw a small fort at the south of the town occupied by five Yafa'i soldiers, and there are probably more. Shibam has 40 Yafa'i soldiers, and the number round Qatn and Shibam is said to be all together about 500 armed men. Those actually employed in garrisons are paid, but the other irregulars only receive pay if called up for service. The Qu'aiti has an " A " agreement with the Hadhrami Yafa'is and their sections. The Āl

[See page 92, category 116 - - Analyst]

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Clan.	Section.	Places.	Nos.	'Aqil.
Bin Yamāni and their slaves ...	—	Qasm	50	'Ali bin Ahmed bin Imani.
Āl Sa'id, Bin 'Uthmān, and Āl Dahnān.	—	Al Khōn	50	'Umar bin 'Awadh bin Sa'id.
Āl Qafia, Āl Barakeiz, Āl Heithwa, and Āl Nuheid.	—	As Sōm	50	Kharīf
Āl as Sa'd	—	'Asum	45	'Isa
Samāh al 'Usba	—	Al 'Usba	15	'Aidha bin 'Atūfa.
Beit Bal Hateish	—	Fughma	35	—
Āl Bin Kōb	—	Sha'b Hud	15	'Awadh bin al 'Ahidl.
Bin Marsaf	Al Fahd	—	120	—
Ash Sheiban	5 sections	—	—	—
			847	

The Tamimi are a part nomad, part settled tribe, living in the main wadi from the neighbourhood of Tarim to beyond Qasm. They have been allied to the Qu'aiti, with whom they have an "A" agreement, for a long time, and have had a long-standing feud with the 'Awāmir and Kathīris which was terminated by the Qu'aiti-Kathīri agreement. The Kathīri Sultans have no jurisdiction over them but it is said that the Tamimis are allied to them for purposes of defence. Disputes between the Tarim Government and the Tamimis are settled by negotiation or Qu'aiti interference.

The Tamimis emigrate to Java and the East African Coast, but they are a poor tribe. They grow wheat, lucern, vegetables, jowari, and other crops, on well irrigation. A large amount of land in the Tamimi territory is the property of the rich townsmen of Tarim and Dammūn which the Bin Silma cultivate, and they are generally safe and honest. At harvest time, however, Beduins come from across the northern hills, which are quite close to the cultivation here, settle in the groves, and do a certain amount of damage. Like most wadi dwellers from Tarim eastwards the Tamimis obtain their supplies from Shihr rather than Seihut, though Seihut sends regular caravans as far as 'Einat.

The Bin Qasīr clan is sometimes considered as divided into four sections, the Āl Kibl, Āl 'Awadh bin 'Umar, Bin Dahdūh, and Beit Bal Hateish. The Bin Fallūqa and Bin Sa'id bin Ahmed clan is sometimes called a section of the Ash Sheiban clan; the latter is said to be divided into five sections. The Bin Silma is said to be the strongest clan and is stated to have four sections.

The *mansabs* of the Tamimi are 'Umar bin Zein Āl 'Abdulla bin Ash Sheikh for the Āl Yamāni, Hasan bin 'Alawi al 'Aqil, Ahmed bin 'Aqil, Āl Matabar, Tahir bin Bubekr Āl Tahir for the Balheij, and 'Alawi bin 'Abdulla Āl Shibab for the Bin Silma.

[See page 92, category 116 -- Analyst]

The whole of the Kathīri part of the wadi is accessible by motor cars and actually there are more cars in Kathīri territory than the rest of the Hadhramaut put together.

Shihr is the principal port for the Kathīri country and Tarim is almost exclusively supplied from it. Seiyun is reached indifferently from Shihr-Tarim or Mukalla-Shibam. Shibam is an important market for the Kathīris who depend on it for their daily requirements of grain, coffee, timber, salt, cotton, almonds, raisins, and ghee.

There is no landing ground in Kathīri territory.

CHAPTER XXII.

THE SHENAFIR CONFEDERATION.

The strength of the Shenafir Confedeation has been variously estimated at 4,470 armed men, at 7,650 armed men and at 20,000 souls. The total number of the Shenafir and their followers, excluding Nahd and Sēl'ar, is said to be 8,720 armed men. The following is a description of the tribes of the Confederation.

Al Kathīr.

Clan.	Section.	Sub-Section.	Places.	Nos.	'Aqil.
Al 'Umar	—	—	As Salil Haju, Wadi Bin 'Ali, Wadi Ghanima, Wadi Ser, Wadi Farā and Dhoilam	—	—
	Al Tālib				Sālim bin Ja'fer and Bedr bin 'Aidha.
		Al Mar'i bin Tālib.	Jifil	220	
		Al Ja'fer bin Tālib.	Ash Sh'ib, (Qarīā).	120	
		Al 'Umar bin Tālib.	Bā Raf'a	35	
		Al 'Umar bin Sa'id.	Al Wajīr	40	
		Al Bin 'Asm	Near Al Ghurfa	20	
		Al Bin Makraq	Near Al Hasta	10	
	Al Fulēān				'Āmr bin Ja'fer Belfas.
		Al al Fīe	Yarqaq near Al Ghurfa.	80	
		Al al 'Ās	Yarqaq	15	
		Al Fahēitha	Al Hāwi	25	
		Al Barqi	Al Hōl	20	
		Bin Kahil	do.	10	
		Bin Tanfira	Near Al Hasta	6	
		Bin as Saudi	An Neid	15	
		Al Wīl	Al Hasta	17	
	Al 'Umar bin Bedr.	Bin 'Umar bin Bedr.	Al Ghiyel	25	
		Bin Makri	Yarqaq	40	
		Bin Bedr bin 'Abdulla	An Neid	15	
		Bin ash Shein	do.	80	

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Zanzibar FM2

Trade and Occupations.

In the Appendix to this note will be found statistics in regard to the trade between Zanzibar and Aden during the years 1932-4. No separate record is kept in respect of the merchandise with which these notes are mainly concerned (i.e., merchandise transported by Hadhramis themselves in dhows), but the following table furnished by the Comptroller of Customs gives a very rough estimate :—

Imports.	Per cent.	*Exports.*	Per cent.
Fish, dried	90	Clove and clove stems ...	20
Ghee	100	Coconuts	100
Salt	75	Simsim (re-export) ...	95
Tobacco, native ...	50	Coconut oil	100
Cotton manufactures ...	60	Iron and Steel manufactures	100
Medicines	100		
Sugar	100		
Colour materials ...	100		

As, however, it is understood that most of the dhows plying between Zanzibar and the Hadhramaut enter and leave the ports of Mukalla, Seihut and Shihr (imports and exports in respect of which are presumably included under the separate and general head "Arabia") without touching the port of Aden, the foregoing information can be of little value.

It may be said generally, however, that the non-settled elements of the Hadhrami population, who move backwards and forwards between their homes and the Protectorate for the purpose of trading, bring with them, when they arrive in the north-east monsoon, such articles as clothes (loin cloths, etc.), honey, henna, dried fish, salt, ghee, livestock, dates and shark oil (sifa), some of which are obtained en route on the Somaliland coast. A number of the visitors, having disposed of their goods, return to the Hadhramaut a few months later in the south-west monsoon taking with them locally grown millet; others, finding employment, stay on for two or three years or more until they have accumulated sufficient money—two or three hundred rupees or so—to return to their homes.

The latest Zanzibar Census (1931) does not include statistics in regard to the occupation of the people, but the directions in which the Hadhramis find employment are indicated in the 1924 Census, relevant extracts from which are contained in the Appendix to this note. It will be observed that the commonest occupations were the following, in the order mentioned: General traders, labourers, water carriers, private servants (no occupation), other occupations, Government employees, fishermen, and gold and silversmiths. Included in the list are of course the Hadhrami coolies, stevedores,

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

do not remain for any length of time on one plot of land, but take up all kinds of casual labour as well as farm labour. Among such one may find carpenters, gunsmiths, builders and tradesmen. The manufacture of indigo dye, with which the Mushreqi tribesman dyes himself and his clothes, and the sale of indigo-dyed cotton is, to a large extent, in their hands. Large families of this class are to be found throughout the territory in the market towns. Unlike the Raya, they do not bear arms.

The Heiq class is almost indistinguishable from the Dha'if, but there is a distinction in that the Heiq can be described as the lower third of the Dha'if class. That is, that the whole class of artisans and casual labourers can be described, in a generalization, as Dha'if, but the poorer, unskilled casual labourer is of the Heiq class. As an example, a rich shopkeeper is Dha'if, but, because of his possessions, is not Heiq. It is not a very important distinction. Dha'if in Arabic means "weak." I am unable to discover the derivation of Heiq, but we can take it to mean "of low quality."

The Asakar, or hired soldier class, are a class in themselves. They are of two kinds—freed slaves still in the service of their master and tribesmen who have lost their lands and their status and entered the service of their Chief. Once this happens to a tribesman, he or his descendants can never return again to the status of tribesmen, but remain ever afterwards Askari, whether they still serve master or not. They have dropped below the aristocratic classes and can no longer intermarry with tribesmen. I have heard of no exceptions to this hard rule.

The next class is that of the Doshan, plural Doashin. I can find no derivation to the name. They are of two kinds—wandering singers and dancers, and settled singing-men who have attached themselves to a particular tribe. Their origin is a mystery. The wanderings ones, who give the most dismal performances of what they call dancing, can always be driven out of camp. It is best, however, to be polite to the settled ones. They are skilled versifiers, and those who treat them with contempt must submit afterwards to unmerciful lampooning. On public holidays in upcountry towns one of them frequently appoints himself as Amir Al 'Id, or "Amir of the Holiday." Supported by his friends and anyone who wants some fun, he calls upon the local Chief and demands a present and entertainment. This the Chief refuses, and receives an ultimatum challenging him to war in a few minutes. The war which ensues is conducted for the most part with fireworks, blank ammunition, water and balls of dung. The Chief's fort is the centre of attack. Eventually the Chief will ask for a truce, ambassadors are exchanged and all ends in an entertainment and a present to the "Amir." At other times they will institute rhyming competitions, or will compose and sing long Qasidas on the local political situation. Some of these settled Doashin become men of mark, but they have, for all their poems and lampoons, little effect on tribal policy and no say whatever in tribal affairs.

Slaves need no introduction. The slave trade in the south is dead, but the descendants of Abyssinian slaves still serve their original masters. It would be absurd to free them; they are completely free, but slavery is their only niche in the community. Take that away and they would be homeless and workless. As in the rest of Arabia, except the Zeidi Yemen,

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FIG. 5—The Wadi Hadhramaut at Tarim, looking eastward, i.e., downstream. Tarim, surrounded by its wall, is at the left. Trees in the broad alluvial-filled valley are date palms, irrigated by water hand-drawn from wells. The dissected character and even datmurt levels of the *fol* (plateau) are clearly seen. Canyon walls along the wadi are one to two feet high. Irrigation ditches to divert occasional floods are discernible everywhere on the wadi floor.

312
245

438

FIG. 6—A caravan carrying wood to the market in Tarim.

1

P. 632

B. Pike N-4 (no date) 1940 MM2 Hadhramaut MM2

312 of a broad, gently sloping bedrock drainage surface. The plateau abounds in suitable rock surfaces, and they serve as catchment areas for occasional cloudbursts. Walls, six to eight inches high, fashioned of closely packed but uncemented rock fragments and slabs, are

[291 411 362]

FIG. 21—Bedouins of Wadi Hajr. Note the attire and appearance: bare feet or sandals; short sarong; cartridge belt; curved dagger; long, black, glistening, oily hair; ever present musket. To the stocks of their antiquated guns, goat skulls are frequently attached, as these are thought to provide greater comfort than the original design.

laid out radially from the well so that surface drainage will converge on it from a wide area.

415 401 483 To transport water, Bedouins use bags of uncut goat skins, tied firmly at the leg and neck openings. For drawing well water, the skin is fashioned into a bucket and attached to a rope passing over a pulley in a crudely constructed scaffolding of palm logs lashed together with coconut-fiber cord. The bucket is raised and lowered by donkeys, cattle, or slaves, with the assistance of an appropriate harness. To augment the lifting power applied to each bucket, it is customary to excavate an incline downward from the mouth of the well, equal in length to the depth of the water table, and it is along such a trench that man and beast plod long, weary hours each day. When a bulging and leaking skin has been lifted slightly above the welltop, it is pulled over and lowered into a catchment basin connected with the local irrigation system.

THE CARAVANS

491 438 439 Many Bedouins, not engaged in agriculture or herding, find occupation in the camel transport system of the Hadhramaut. A man

8: Pike N-4 (no date) 1940 MM2 Hadhramaut MM2

usually owns one or two dromedaries and with these joins other tribal associates in moving cargo both to and from the coast. Flour, sugar, rice, tea, cloth, timber, and dates, in which the country is not self-sufficient, are brought to the Hadhramaut from distant lands

FIG. 22—The Sultan of Qishn, accompanied by three Bedouin councilors, is attired in a turban and wears a curved dagger in his belt. Mr. W. H. Ingrams is at the extreme right. Note the Bedouins' well formed features and general attire, especially the sarong, which has been introduced by Hadhrami emigrants returning from the Malay States.

by sailing dhows and tramp steamers. A large part of the cargo, together with locally produced dried fish and fish oil, is distributed by caravan to the interior. Because exports—chiefly skins—are meager, the caravans must make their return journey empty or, at best, only lightly laden. The balance of exchange necessary to provide the excess imports is obtained from the remittances of thousands who have emigrated and are now living abroad, chiefly in the Malay States and along the east coast of Africa.

There are two methods of contracting for the services of a caravan and its many owners, each of whom insists on feeding, caring for, packing, and driving his own beast of burden—either by the day or for a fixed sum between certain points along a prescribed route. The latter plan is preferable, since it precludes any possible benefit to the camel owner from slow travel; but even with an incentive to progress he hesitates to push his animals more than 12 miles a day, and he is skilled in the fabrication of excuses. The men argue at great length about their respective loads before the morning start. A favorite maneuver is to put a slow camel at the head of the line. The inexperienced traveler may also be sidetracked by tales that no

B: Pike N-4 (no date) 1940 MM2 Hadhramaut MM2

Halfway up from the coast to the top of the Jol, on the road from Mukalla to Tarim, there is a small spring in a coconut grove where agricultural Bedouins live. These people obtain part of their meager income by collecting and selling herbs that are said to grow only in this vicinity as well as from a flock of goats and from coconuts. They are semi-cave dwellers and have walled up with loose stones rock ledges lacking sufficient overhang. The tribe is deft at making coconut-fiber rope, which they prepare for braiding by carefully pounding the fiber on a rock with a wooden mallet. Here a market comes to the door in the form of caravans going to or from Tarim, and to them the rope is sold or traded.

Emigration and Immigration

Lack of employment and overpopulation in the Hadhramaut have caused large-scale emigration to both the east coast of Africa and the Malay States. Even abroad the tribes show a tendency to congregate, with the result that emigrants customarily establish foreign residence with their relatives and friends. Many Hadhramis return, so that today, after a long period of both emigration and immigration, Malay has become a "second language" in the Hadhramaut.

Some have acquired riches, but no one has expended them in a more notable fashion than Seiyid Abu Bekr al Kaf. His family acquired wealth in Singapore and then returned to the Hadhramaut with the hope that through its efforts the cultural and material status of the region might be improved. Donations were made to the poor, city slums bettered, roads constructed; and small English automobiles, transported by camel across the plateau and assembled in the valley, were introduced. An elaborate guesthouse in Tarim and another in Seiyun were constructed, equipped with imported European furniture, and stocked with food and servants so that a foreign visitor might know that accommodation meeting his standards and needs was available. Recently a difficult truck and automobile road between Tarim and the coast, a distance of 170 miles, was completed by the Al Kaf family without outside assistance and at the cost of many thousands of pounds, to connect the hinterland with the more advanced and better-developed and more easily accessible coastal region. However, the greatest humanitarian achievement in the modernization program of the Hadhramaut, that of the termination of age-old tribal warfare and the spread of peace, was not long ago brought about by Mr. Ingrams, assisted by the influential and whole-hearted coöperation of the Al Kaf family. At last the incredible, unceasing warfare of the Hadhramaut, where villages only a few hundred yards apart blazed away at each other month in and month out, has stopped, and caravans are no longer sacked by raiding parties.

18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

in which tribesmen will not willingly engage, and as they are so conservative it will be long before they forsake their ancient occupation (or lack of occupation) and adjust themselves to fresh possibilities.

In the Hadhramaut however if the main producing area is to be the main wadi system, there is there a population which is already largely agriculturally minded. Shibam is chiefly a commercial centre, the principal market of the interior, but outside Shibam and throughout the other towns of the wadi the atmosphere is rural and people are largely land owners or workers on the land. In addition the tribes have become settled and it is interesting to note that most of them have settled in *badu* sections. Those tribes living in the great wadi are settled, but they have relations in the barren areas who are Badawin. If it becomes possible not only to make the country more self-supporting as regards its own food supplies, but also to produce something for export, it will benefit not only the growers but also the Badawin living between the coast and the wadi, for at present they have to take their camels back to the coast unloaded, since the Hadhramaut only consumes. Recently we forwarded samples of cotton and castor oil seed, which grow practically wild in the Hadhramaut without irrigation, to the Imperial Institute for examination and the reports were most favourable. This is not to say, of course, that their cultivation can be profitably undertaken without much further investigation and some experiments, but they are two possible lines of development, and now that an Agricultural Officer is being appointed new crops for systematic cultivation may be found. Water is of course the chief need, but that also we hope to investigate and there is every indication that there should be plenty of it in the areas most fit for agricultural development.

Mukalla is the political and commercial capital of the whole country. Here the Qu'aiti Sultan lives, and it is the headquarters of the Mukalla Government, and my own headquarters as Resident Adviser to His Highness and as the officer responsible to the Governor of the Aden Protectorate for political relations with the five easternmost Sultanates of the Protectorate. Mukalla is the one place that most of the several hundreds of visitors have seen. It is the most important port on the south coast of Arabia between Aden and Muscat, but somehow does not yet seem to have left the category of places which travellers take for granted, perhaps because until my wife and I took up our abode there had never been permanent European residents. In the last few months the European residents have risen to six, and though the place looks very much the same to us as it has always done, visitors say it is changing. A ship's captain who landed a short time ago asked in the bazaar how it was that port facilities had improved and how it was that the town looked cleaner. I believe the most enduring memory of Mukalla to people who have landed has been the stupendous fly population and the smells of dried fish and other even less pleasant substances. I would not go so far as to say that the flies and the smells have disappeared, but a recently trained local sanitary inspector with a corps of sweepers and sanitary dustbins have made some difference.

The climate of Mukalla is on the whole pleasant enough, and with the gradual cleaning up of the town healthy enough. Steps are now being taken to cope with the mosquito nuisance, for last year we had a particularly bad

18:Ingrams G-S (1934-36)1938 MM2 Hadhramaut MM2

epidemic of malaria, the sequel to the heaviest rains the country had had, according to the old inhabitants, for twenty-two years. It was astonishing to see after a few hours of heavy rain how much damage had been done, for rocks and debris were washed down from the cliff behind the town and the main bazaar street cut across in many places by torrents.

Like every seaport Mukalla is thoroughly cosmopolitan and you find in its bazaars representatives of Arabs from all the coastal parts of South Arabia and the Red Sea and Persian Gulf, as well as Somalis and other Africans. One curious strain of not infrequent visitors are long-bearded Mongolian pilgrims who flourish incomprehensible Chinese passports at me and, speaking no Arabic or other language which can be understood locally, apparently desire onward travel facilities. There are quite a number of Indian visitors and residents too, including Banian shopkeepers, and in the upper layer of Mukalla society the various races, Indian and Arab, mix quite happily. We all attend each other's parties and the Government servants of Mukalla have started a very good club. Amongst the various festive occasions of the last year or so none was greater of course than the Coronation celebrations. The streets and house-tops were gay with flags and I can remember no more beautiful sight than the illuminations at night. The Palace, the Residency, the Government offices and the principal mosques were outlined in coloured lights, and I should think Mukalla that night burnt almost as much incense as Pliny complains of Nero burning at the funeral of Poppaea. Almost every house that had not coloured lights heaped incense in piles along its roof parapets and the coloured lights and the flaming incense were wonderfully reflected on the waters of the harbour, while clouds of smoke filled the streets with a sweet-scented fog and completely obliterated the smell of the fish. Now of course Mukalla is every night reflected in the water, for electric light has been introduced and the greenish glow of the new street lights is visible far away. At the Sultan's request steps are being taken to reorganize and train his forces and to raise and train forces for the Kathiri Sultan, and thanks to Captain Hopkins who has been in Mukalla for nearly six months the standard is already much higher than formerly.

After four until sunset Mukalla walks abroad, sitting either in the cafés on the water front or wandering out through the western gate and sitting in groups above the camel park and the road which leads to the interior. This is the familiar road which has been trodden and described by most of the older generation of travellers, but I suppose that few Europeans in future are likely to follow it on camel or donkey as we did on our first visit three years ago, for I hope it will not be long before the new motor road is finished. The 20 miles or so which are now completed are really a remarkable achievement, for the road is a mountain road, skilfully built up with stone along the hill-sides and well above the torrent beds. The line was followed and mapped by Captain L. G. Beach, R.E., who in a short visit also fixed the latitude and longitude of Shibam and Tarim, but there has been no expert supervision and the builders, all men from Mukalla, have shown themselves extraordinarily skilful.

Nowadays most travellers for the interior go by car, either along the beach to Shihr or, if the beach is not open, along the inland road which

18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

passes Gheil Ba Wazir, a well-built walled town and the headquarters of the Hamumi tobacco-growing industry. The most skilful diggers of wells and irrigation channels and tunnels come from this place and the system of water which irrigates the tobacco plantations is extremely thorough.

Shihr is an ancient town. Its present walls are not old but there has been a town on this site for at least eight hundred or nine hundred years, and the principal coastal town of the neighbourhood has been hereabouts for a great deal longer. Mukalla of course is much newer. Shihr is an important fishing centre and vast quantities of fish are brought in daily to be sun dried for up-country consumption or eaten fresh locally. Weaving, dyeing, and mat making are minor but locally important industries. About 7 miles from Shihr is Tubala which has been built on a hill over sulphurous springs. This place has won local renown for its sulphur baths and quite a number of rheumatic sufferers have visited it. Hami, farther along the coast, has an even larger number of hot springs, but the picturesque site of Tubala suggests the possibility of a Spa hotel, easily accessible by car from Shihr, and we have rather prematurely considered the positions of the Pump Room and Concert Hall in the Spa Gardens. In view of the progressive ideas of His Highness and the Seiyids in the interior, the provision of a few hotels is not an unlikely development before long, and the country will be an ideal winter resort. Shihr is the principal market for the whole of the eastern Hadhramaut, including all the Kathiri country, and its imports by sea are very considerable, although it is worse off for harbour facilities than Mukalla, as it is nothing but an open roadstead and has no jetties; but apart from the local Aden steamers even ocean-going steamers call there as well as at Mukalla.

Most of the carrying trade is in the hands of the great Hamumi tribe, which has no real villages of its own and extremely few dwelling-houses, but which owns a very large number of camels. The chief of the tribe also owns a great quantity of date palms in different parts of the Hamumi country. I have recently done a considerable amount of flying over Hamumi country which extends over about 3000 square miles and is now well known to the Royal Air Force.

When we first went up the road to Tarim in November 1936 the car road was of course not completed and some 20 miles northwards from Shihr there was a gap which had to be traversed by donkey through Ma'adi, the country of the Ba Hasan Tanbulis who had steadfastly resisted the attempts of Seiyid Bubekr and the Al Kaf family to complete it. These Ba Hasan Tanbulis are allied to the Hamumis and are nicknamed Tanbuli because they are the only people in the whole of the Protectorate who grow betel nut and pepper vine, though Ibn Batuta speaks of it at Dhufar a good deal to the east, and I expect it exists there still. There is nothing much in the countenances of the Ba Hasanis to make you think they are related to the Hamumis, for as a whole the Hamumis are fine-looking men and uncouth is a mild word to describe the general run of Ba Hasanis. Hamumis themselves have said to me that they are not human beings, and an Arab friend, when we were looking at some of the more primitive of them, said to me: "They only want tails and you would say they are monkeys." However they grow on you as I daresay monkeys do after a time, and I am now quite fond of them. When

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

228 From the tongue of land we pass the
443 fish-market, where a lively trade in the dwellers of the sea, here so multifarious, is carried on from early morning till late in the evening. The shark seems to be the commonest fish. Sacks full of dried and salted shark's flesh are sent into the interior, where, in times of prosperity, the Bedouins and townsfolk enjoy a piece of it with their frugal meal of bread and rice. The smell of badly dried and, consequently, somewhat decaying fish accompanies the traveller far into the wādīs of Ḥaḍramaut.

443 The bazaar of Makalla has more penetrating odours than is
382 usual elsewhere. Not far from the fish-market are the workshops where loin-cloths and head-cloths are dyed a dull blue-black with indigo, and this trade also has sickening, nauseating smell. The workers and their houses are covered with a layer of indigo.

443 A more attractive trade than these is plied in this long
286 street of the bazaar — that of the weavers and lace-makers. They weave narrow lengths of cloth with brightly coloured stripes and with very attractive fringes, which are woven separately.

443 All sorts of sweets were offered for sale at the booths; also
•438 the first bright-yellow or deep-red dates, not yet quite ripe,
439 tuberous fruits, spices, the celebrated Ḥumūmī tobacco in big bundles consisting of whole dried plants; broad waist-bands, Japanese, Indian and Dutch piece-goods, sugar-loaves and rice, coffee-beans and dried coffee-husks, ginger-root and tea from Ceylon and Java, various kinds of grain, meal and *samn*, sesame oil and kerosene, matches and coffee-cups, *djambiyas*[1] and cartridges.

443 We wandered through this storehouse of Ḥaḍramaut. The
salesmen had lighted their reeking lamps and torches stuck in bottles; one could only pass slowly through the swarming crowd with the smoke of the lamps mingling with the heavy odour emanating from men and things. As in a dream we

104 [1] *Djambiya*, correctly spelled *ǧanbīya* (جنبية), is a broad, curved dagger worn in the waist-band in front of the body.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

After descending the slope on which the town lies, we enter a wonderfully ploughed area of loam soil. The brown hills of loam rise up, completely bare, out of the deep green palm-groves and the fields of *dhura*. An extensive system of irrigation canals with their side-channels provides for the distribution of the *sēl* water over all the cultivated land lying between the hill-ridges. The further we go beyond Hadjarēn the larger grows the number of defence and watch towers on the hill-tops beside the groves. The number of date-palms decreases, the fields are, at first, green, but, at last, only the loam dykes indicate that, given sufficient water and adequate safety, one can sow here as elsewhere. A stretch of half an hour's going forms the neutral zone between the Qeʿēṭī and the Kathīrī territories. From now on, in view of the risk of being held up, the caravan must keep together. The bed of the wādī remains wide, yet becomes wild and devoid of vegetation. Here and there the loess is covered by sand and stones. There must have been a large town here in ancient times, for the way to el-Meshhed runs between ruin mounds. The sun is setting and we are to reach el-Meshhed before darkness falls. The donkeys are sent back to fetch the tired party who have climbed Djebel Hadjarēn.

5. EL-MESHHED, A CENTRE OF RUINS.

El-Meshhed is an extinct small town situated in the midst of the plantless, desert wādī. The meaning of the name el-Meshhed is "the place where a martyr died". It is important for a yearly fair and as a place of pilgrimage. During the days in the month of Muḥarram, fixed for that purpose, the place must be full of buyers and sellers lodging in the houses and temporary shacks; now most of the houses are empty.

The Governor of el-Meshhed is not in town, he prefers residence in the larger, more prosperous Ḥurēḍa, where he has also a house, a family, and groves of date-palms. His sons are

24:Meulen and Wissmann I-3 (1931)1932 MM2 Hadhramaut MM2

We mounted our camels on reaching the *djōl* and made as fast as possible for the first halting place, where there was drinking-water to be found. This *djōl* differed little in character from that which we had crossed on our way to Wādī Dō'an. It is again the same flat, limestone plateau, thickly strewn with sharp fragments of stone; through this winds a similar narrow camel path. The view is limitless in every direction; the characteristic, long chains of table-mountains are absent here. Here and there we pass some dwarf trees, crooked and gnarled. Deep silence reigns in this motionless region. After some hours marching we saw, in a fold in the land, a fortification built of rough stones with strong, square towers at each corner. Some people are living in it, so there must be water at hand, and it is high time, for our thirst is becoming a torture. Not a living soul was to be seen, nothing but a wall enclosing a square space, with towers rising up out of it. Close by rain had conveyed some earth to a depression in the ground, where here were some dried-up fields and a few *nibq* trees, leafless and grey, with not a sign of green; everything was monotonously grey and lifeless like the rocky plain all around us. As we neared the settlement we saw a few large *neqābas* and people drawing water from them. There had been no rain for a long time and, consequently, the water-supply in some of the *neqības* was exhausted, whilst, in the others, the water which had been stored in them for so long had a brackish taste; in spte of this, we slaked our thirst with it and filled our water-skins and thermos flasks. We dealt out biscuits from our store to the poor, friendly inhabitants, who were experiencing extra hard times on account of the long drought. A small caravan from Makalla was also resting there. Dried fish, principally small sharks, and rice were being carried to Wādī 'Amd, but the cost of transport appears to exceed the market value of these articles in Makalla.

Our way continued over the *djōl* until we reached Sherdj el-Abyaḍēn Bā Manṣūr, where we rested for the afternoon. Here we saw the same picture of drought and poverty. The

5:Gt. Brit. . Colonial Office G-3 (1947) 1949 MM1 Aden Hadhramaut MM21

8,000 feet high and falls away into the Ruba' al Khali (or Empty Quarter), with a mean altitude of 2,500 feet. The country between the littoral belt on the one hand and the intramontane plains and the plateau on the other is a tangle of mountains, ravines and valleys. Some of the valleys are very fertile. The plateau itself is broken up by numerous hills and mountains and is intersected with several deep valleys.

The greater part of the Eastern Aden Protectorate consists of desert and barren mountains intersected by wadis, some of which are fertile and cultivated. There are a number of comparatively large towns, notably Mukalla, the capital of the Qu'aiti State and principal seaport, and Seiyun, the capital of the Kathiri State.

Chapter 12 : Administration

The Eastern Aden Protectorate comprises the Hadhramaut (consisting of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of Seiyun), the Mahri Sultanate of Qishn and Socotra, the Wahidi Sultanates of Bir 'Ali and the Sheikhdoms of Irqa and Haura, all of which have been for many years in protective treaty relations with His Majesty's Government. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla, is the premier chief in the Eastern Aden Protectorate, and the Hadhramaut is the most important and best organised of these areas. It is bounded on the west by the Wahidi Sultanates and on the east by the Mahri Sultanate.

The Mahri Sultanate of Qishn and Socotra is the most easterly area in the Aden Protectorate, being bounded on the east by the Sultanate of Muscat and Oman. The Sultan of Qishn and Socotra resides on the island of Socotra, which lies off Africa, 150 miles from Cape Guardafui. The island was occupied by the East India Company in 1834, and it came under British protection, together with the neighbouring Abdel Kuri and Brothers Islands, in 1866, when the treaty with the Mahri Sultan was concluded. Socotra produces aloes, dragons' blood and ghee. The population is probably about 5,000; the island is rather less than 100 miles from east to west and about 30 miles broad. Its interior is mountainous, and the Fidahan Hajr rises to nearly 5,000 feet. The capital is Hadibu, shown on European maps as Tamarida.

The interests of the Western Aden Protectorate are looked after by a small cadre of British political officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since His Majesty's Government does not administer the Protectorate directly.

The tribes nominate their own chiefs, who have subsequently to be recognised by the Governor of Aden. Not all the chiefs have complete control over their subjects, but since 1943 the authority of some of them

6:Gt. Brit. . Colonial Office G-3 (1948) 1950 MM1 Aden
Hadhramaut MM2

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The tribes nominate their own chiefs, who have subsequently to be recognised by the Governor of Aden. Not all the chiefs have complete control over their subjects, but since 1943 the authority of some of them has been greatly increased by the introduction of simple administrative machinery. For internal security some of the chiefs have Tribal Guards (paid for by His Majesty's Government as a temporary measure) under the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police duties in the Western Aden Protectorate; they are stationed inland in fixed posts and are paid for and controlled entirely by Government.

The Western Aden Protectorate consists of the following tribal districts:

ABDALI: His Highness Sultan Fadhl bin Abdul Karim Fadhl, Sultan of Lahej, the premier Chief of the western area. *Capital*: Lahej.

AMIRI: Amir Nasr bin Shaif, C.M.G. *Capital*: Dhala.

FADHLI: Sultan Abdullah bin Uthman. *Capital*: Shuqra.

LOWER YAFA'I: Sultan 'Aidrus bin Muhsin. *Capital*: Al Qara.

HAUSHABI: Sultan Mohammad bin Sarur. *Capital*: Museimir.

8:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden
Hadhramaut MM2

PART IV

Chapter 1: General Review

WESTERN ADEN PROTECTORATE

642 THE years 1951 and 1952 were marked by (a) Government penetration
648 into the Upper Aulaqi Sheikhdom (Maan) at the invitation of the Ruler and the subsequent formation of the United Administration of Maan and Khalifa; (b) the conclusion of two Advisory Treaties with the Upper Aulaqi Sheikh and Audhali Sultan (May and July, 1952)
647 and a joint Advisory and Protectorate Treaty with His Highness the Sultan of Lahej; (c) the formation of the Fadhli—Lower Yafa' Health Board; and (d) the formation of the Lower Aulaqi Regency Council in Ahwar (August, 1952).

Politically the period under review was one of consolidation and development of the administrations of the various States in the Protectorate.

438 The Abyan Board did well in 1951 when it sold 9,890 bales of cotton for £867,088. In 1952 the rains were not so plentiful with the result that only 6,300 bales were sold for £725,810.

648 Relations with the neighbouring Kingdom of the Yemen remained difficult in spite of the Modus Vivendi Agreement concluded with it in London in January, 1951. Interference in affairs well inside the Protectorate boundary was a cause of friction.

EASTERN ADEN PROTECTORATE

622 In the Qu'aiti and Kathiri States the main constitutional advance has been in the setting up of town and village councils to deal with local affairs.

659 Of necessity both Administrations have been preoccupied with
654 measures to combat the threat of food shortage which must always be faced in this region of uncertain rainfall. The States and local author-
653 ities have maintained dumps of grain, which are designed to tide over
245 a period of scarcity before imports can arrive from the coast, and a periodical check is made on resources of motor transport to ensure that distribution of supplies is not held up by failure of camel traffic in an emergency. Positive measures have been taken to increase local food supplies. Funds have been allocated for loans to farmers to purchase pumps to increase areas of cultivation. Schemes for the rebuilding of dams and for flood control have been put into effect. Particular attention has been paid to the rehabilitation of date palms.

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM21

286 Spinning, weaving, and dyeing are also common industries. Cotton is spun into thread by hand-spindles and then woven in hand-looms, and sometimes machine-made yarns or twists are used in the same way; the looms are of the very simplest construction. The industry is still carried on to a small extent at Aden, and somewhat more extensively at a few centres in the interior, notably at Nisāb and Markhah, which are situated in the cotton and indigo growing district of the 'Aulaqi country; here a large amount of cotton fabrics for tribal shawls and turbans is made. The stuffs, when required, are dyed with locally prepared indigo. Sauma'ah, a town in the Beida country, is famous for a special make of goat-hair carpets.

314 Charcoal burning is an industry carried on at several places in the interior, among the wooded slopes of the hilly districts. Potash is also manufactured from a product known as 'Aden balsam'; this is not found in any quantity in Aden itself, but is prepared in the 'Abdāli and Fadhli districts. The balsam is thrown into small pits about two feet wide and one deep, and wood is added; the mass is then set fire to, and as the sap exudes from the plant it mingles with the ashes; the mixture is stirred and allowed to cool; then it is dug up and sent into Aden on camels, for sale. The price is about 8 annas per maund of 28 lb., and the potash is
274 exported to Bombay for washing purposes. A primitive form of distilling is also in vogue, the natives producing a liquor from dates which have been placed in water and allowed to disintegrate. The industry is carried on at Aden (under certain restrictions) and other places.

Trade

•438 Practically the whole of the trade of this region is centred in Aden—local trade as well as general. The trade of the only other
504 notable port of this littoral, Shūghrah (and even that of Makalla in Hadhramaut), is restricted and purely local in character, and is entirely subservient to that of Aden.

439 The total value of the trade of Aden (import and export), in round numbers, for the last two years has been:

1913–14	£8,530,000
1914–15	£6,940,000.

This falls into two categories: Transhipment trade, and Inland (or local) trade. Comparative figures for the year 1914–15, were:

Transhipment	£6,682,000
Inland	£258,000.

30: Gt. Britain G-5 (ca. 1918)1920 MJ1 Saudi Arabia
Hadhramaut MM2

are tapped for Aden, an aqueduct leading from them along the peninsula into the town (see p. 202). There are very large camping-grounds round the town, the place forming the terminus of many caravan routes from the Aden interior. Sheikh 'Othmān was purchased with the object of settling there the surplus population of the peninsula, but, owing to its inaccessibility and the unhealthiness due to its contaminated water-supply and want of a drainage system, it has so far failed to become a popular settlement. 361

3. **'Imād**, a miserable village of about 40 reed huts, marks the extreme eastern limit of Aden; it is peopled by the Salum, a small independent tribe.

4. **Perim** and **Socotra.** These two islands are attached to the settlement of Aden. *Perim* is a volcanic island in the straits of Bāb el-Mandeb, 1½ miles from the Arabian coast; it was occupied by the British in 1799, subsequently abandoned, and reoccupied in 1857 on the opening of the overland route. In 1883 a company (the Perim Coal Company) was formed, which obtained a concession on the south-western side of the island as a site for a coaling-station. The company maintains here a stock of Welsh coal varying from 5,000 to 10,000 tons, and a large number of vessels now call annually for supplies. There is a good harbour with a powerful flashing light, elevated 266 ft. and with a range of over 22 miles. The population in 1901 was about 1,200, and no one is allowed to reside on the island without the permission of the Resident. The island is bare and rocky, rather flat in appearance, and about 3 miles long by 2 wide. 361 471 505 504 [162]

Socotra is distant about 130 miles from the nearest point of the Arabian coast, and some 500 miles from Aden. It is about 70 miles in length and 18 miles in width, and has an unbroken coast on the southern side. The interior may be described as a tableland from 700 to 1,900 ft. high (with rugged peaks rising to nearly 5,000 ft.), surrounded by a coast plain averaging from two to four miles in width; total area about 1,400 square miles; population about 12,000. Its principal products are gum and resin-producing plants and aloes; the island has been famous for the latter from the earliest times. The natives look for their chief means of support to their flocks and date-groves; melons, beans, and a little tobacco are also grown. The trade of the island is small, the chief exports being aloes and ghi. The capital is Tamrida, situated on the northern shore. The island was formally placed under British protection in 1886, and the Sultan receives a stipend from the Government of 360 dollars, undertaking to enter into no arrangement with any foreign power without the sanction of the British Government. 361 438 [162]

The *Kuria Muria Islands*, near the South Arabian coast, in long. 56° E., were 361

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM21

619 to the territory of the Haushabi and having the Subeihi on the west and the Fadhli on the east. The chief of the tribe is the
621 Sultan of Lahej, who, normally, possesses great influence in the interior and exercises sovereignty over certain sections of the Subeihi. He receives a yearly subsidy of Rs. 12,984 from the British Government for its occupation of the town of Sheikh 'Othmān.

The estimated population is 14,500, including about 2,000 men of doubtful fighting value. The people are agricultural rather than warlike, and, occupying one of the most fertile tracts of southern Arabia, are by far the wealthiest of the tribes bordering on Aden. They and the Fadhli breed camels that are noted for their fleetness and carrying powers. They possess more settled habitations than most of their neighbours of the littoral.

361 The chief towns and settlements of the 'Abdāli district are:
438 1. **Lahej,** 21 miles from Aden, with a population estimated variously at from 10,000 to 15,000, is a town with narrow irregular streets, nearly all the houses being surrounded by zaribas into which the cattle are driven at night. The most notable feature of the town is the market, Lahej being the most important commercial centre, outside Aden, of the whole district. The town forms an advanced market for fabrics and manufactured articles from Aden, and, in return, supplies Aden with fodder, vegetables, and firewood. Transit dues are levied here on the Yemen trade, the chief articles being coffee and *kat*. There is an important community of native blacksmiths and craftsmen in metal-work, who turn out daggers, sword-blades, spear-heads, matchlocks, and domestic hardware and utensils, of rough workmanship, especially the decorative work in silver. The bazaars are covered in and one is set apart for the workers in metals. The town stands amid date plantations and groves of lime, orange, banana, and coco-nut palms, which extend for miles, and in consequence the climate is particularly damp and malarial. The water is very bad.

The palace of the Sultan, on the southern edge of the town, is the most imposing building on the littoral belt. It is of mixed architecture, from Italian stucco to Arab, built partly of sun-dried brick and partly of cement and stone masonry, and it is constantly being added to. It overlooks a large open square where the Sultan reviews his troops and has a saluting battery holding two guns of Crimean pattern.

2. **Dār el-Amīr,** situated a little to the north of Sheikh 'Othmān, is the 'Abdāli customs post for the Aden traffic.

619 iii. *Fadhli.* A large tribe, of warlike and independent character,
621 inhabiting the sea-board from the British frontier post at 'Imād to

is known of the mineral reserves of this region, and most of the local industries are small and primitive. Salt is the chief export of the Colony; tobacco, honey and fish products, of the Protectorates.

The port of Aden is visited regularly by ships from all parts of the world. Within the last few years, the Colony has also become a regional center for air services to Cairo and other cities in the Near East and East Africa. Communications between the Colony and the interior are mainly by roads and caravan trails, supplemented by a coastwise dhow trade. Camels and donkeys are the primary means of transport, but the use of motor vehicles is increasing along the main routes. Roads suitable for motor traffic link Aden Colony with certain population centers in Western Aden Protectorate, and Mukalla with the larger towns of the Hadhramaut and adjacent coastlands. Access to the interior is also provided by military air services. [504]

Food and Nutrition

Aden Colony is a cosmopolitan community, in which a variety of food habits is found among the peoples of different racial and economic groups. With the exception of fish, milk and limited supplies of garden vegetables, all foodstuffs are imported. Undernutrition is prevalent among the poorer inhabitants, and particularly among the transient laborers from the interior.

Food supplies are never abundant in the Protectorate, where cultivation is restricted by the nature of the terrain and the scarcity of water in many areas. Anything which interferes with normal production, such as droughts or an invasion of locusts, may result in local food shortages, often approaching famine conditions. The Hadhramaut was seriously affected during the widespread drought in 1943, and children were evacuated from some of the famine areas to relief camps in Mukalla.

The average Arab diet is simple, while that of the pastoral tribes is almost invari-